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Vitis Salutaris.

OR,

THE VINE

OF

Catechetical Divinity,

And *Saving Truth*; displaying it selfe in the three Maine and Principal Branches thereof, *Faith*, *Hope*, and *Charity*: Wherein is laid a firm and Rocky Foundation in Christian Religion, that it may withstand all the storms of Persecution and Temptation.

The Explanation whereof, is for that purpose (methodically, with much brevity and perspecuity, in all fidelity) brought into as few Questions with their Answers, as so large and massie a body, and weak capacities will permit.

By *John Brookbank* Minister:

Abraham *will command his children and his houshold after him, and they shall keep the way of the Lord, to do justice, and jndgment, that the* Lord *may bring upon* Abraham, *that which hee hath spoken of him*, Gen. 18. 19.

As for me and my house, we will serve the Lord, Josh. 24. 15. *Yee shall teach your children speaking when thou sittest in thine house, and when thou walkest by the way, when thou sittest down, and when thou risest up*, Deut. 11. 19.

London, Printed for *W. L.* at *Pauls-Chain*, 1656.

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To all who will bee pleaſed to join with, or make uſe of this waie and Method, in the Inſtruction of Religion, the humble Advice and Direction of the Autor.

CHriſtian Reader, who ever thou art, that art pleaſed to make uſe of this which I here commend unto thee, I beſeech thee conſider, that anſwerable unto ſo much of the year, as is convenient (eſpecially in Countrie-Congregations) for Catechizing, that is, from the firſt of *Februarie*, unto the end of *September*, I have drawn the Fundamental bodie of Divinitie into 272 *Queſtions* and *Anſwers*, and the *Anſwers* are of a ful and perfect ſenſ without any dependence on the *Queſtions*. Which being taught and learned, by ſeven queſtions with their anſwers in the firſt week, and eight every week following, to the number of thirtie four inclufively, they wil have learned the whole Treatiſe.

Moreover it may bee obſerved that

1°. I have been careful not to beat this ſacred tree of Divinitie, leſt I

ſhould not onely prophane it, but alſo bruiſ, and injure it, and ſo loſe the fruit thereof, as it is the uſual cuſtom in this age: but I have, as it were, warily climbed up the ſame, and eaſily and carefully pluckt what fruit is moſt neceſſarie, and within every ordinarie reach, whence every vulgar Ingenuitie may raiſ thoſe identical and obvious queſtions *ad infinitum*, for the exerciſe of youth, the anſwers whereunto are *Yes* and *No*: for the finding out of truth and falſhood; as for example, I will ſhew in the firſt queſtion and anſwer herein.

Q. *What Religion do you profeſs?*

A. I profeſs the Chriſtian Religion. Whence may bee raiſed theſe under-queſtions with their anſwers.

Q. *Are you a Profeſſor?*

A. Yes.

Q. *Is it of Religion you are a Profeſſor?*

A. Yes.

Q. *May not another man's Profeſsion of this Religion ſerv your turn?*

A. No.

Q. *Is not any Religion ſufficient?*

A. No.

Q. *Is it the Chriſtian Religion you profeſs?* *A.* Yes. Theſe

Theſe may bee profitably uſed by any ordinarie abilitie, but beeing ſo eaſie, to take that courſ would bee in a maner but loſt time, and waſte Paper, therefore I leav them for a devout Recreation of wit, not for the ſet labors of Miniſters or Familie-maſters.

2. I have herein been as ſhort as I could, without either mutilating the Subject, or leaving it as dark as I found it, which hath cauſſed a greater bulk then is deſired, or I intended, therefore I have made it a double Catechiſm, conſidering the queſtions and anſwers therein under a two-fold Notion and conceit; and thus they are either primarie, as the loweſt ſtones in a foundation; or ſecondarie, as the upper ſtones therein; therefore the former of theſe are mark't out in an Engliſh Character, to bee learned firſt, and thus their intermixture with the reſt, muſt need's bee more profitable, becauſ whilſt your children are learning of them, they will often bee reading the other, which will bee a great furtherance, in their learning of them, the primarie queſtions are onely

onely in the four first parts; for I have been as short in the last part, as the matter, and shallow capacities will permit.

You are also to observ, that those parts of the Creed, the Lord's Praier, or the ten Commandements, put with the answer in the English letter, are to bee learned therewith, as beeing part thereof, though they are in a different Character for distinction sake.

The primarie questions are 91, which may bee learned in thirteen weeks, by seven a week, which will bee an excellent preparation for the learning of the whole 272 questions and answers, in 21 weeks, learning 13 each week, which will amount unto the same time of thirtie four Sundaies. This waie I conceive will bee the most easie, effectual, and profitable, and may very well bee practised upon the youngest sort, to plant and root saving Truth the better in the learners memorie with understanding.

3. Lest I should cloie and daunt the young ones with so great a number of questions, I have drawn the whole

busines

buſineſs into many ſeveral Paragraphs, allotting each their ſeveral number of queſtions, hoping thereby the better to win and draw on the little ones to learning the ſame, which waie of *Analyſis* will likewiſe bee a good help unto their underſtanding the matter.

This direction ſolidly, and well followed, muſt need's prove a beneficial, and helpful courſ in the right grounding of Chriſtians in the Truth, and the taking awaie, and preventing of many Hereſies, which are alreadie got abroad, thus I reſt

Yours for the Lord Jeſus,

JO. BROOKSBANK.

Vitis Salutaris:

Or, the

Doctrine of Christianitie:

Delivered and explained in the three main branches thereof, *Faith*, *Hope*, and *Charitie*.

[a] Præcognita.

a *Præcognita* signifieth Things to bee first known.

1.Q. *WHat Religion do you profess?*

2.*A.* I profes the Christian Religion.

2.Q. *What Religion is that?*

A. Christian Religion is that wherein I am truly taught, what to know, believ, profes, and practise, concerning God, and Man.

3.Q. *What is the chief end of this Religion?*

A. The chief end of this Religion, is the Glorie of GOD, and the Salvation of mee and all the Elect [b].

b 2 Cor.6.20 & 10.31.

4.Q. *What is GOD?*

1 Tim.6.16

A. GOD is Almightie, the Creator of all things besides himself, and therefore cannot bee defined, but according to Man's capacitie, is several waies described by his Attributes.

5.Q. *Give one Description of Him?*

A. This

A. This is one Description of Him: GOD is a Spiritual beeing of himself. c

c Exod.3.14 Joh.4.24.& 5.26.Act.17. 25.& 28. Deut.32.40. Psal.18.46.

6.Q. *What art thou taught to know and believ concerning Man?*

A. Concerning Man, I believ a four-fold Condition:

1. Of Innocence. d
2. Of Sin. e
3. Of Grace. f
4. Of Glorie. g

d *That was the state of Adam before his Fall.*
e *That is the state of all men by nature.*
f *That is the estate of all the Regenerate in this life by Christ.*
g *That is the estate of all the Elect after this life.*

7.Q. *Where is this Religion taught?*

A. This Religion is all, and every part thereof taught in the holie Bible.

8.Q. *What method is best to be used in the teaching and learning of this Religion?*

A. The best method to bee used in teaching, and learning of this Religion, is to begin with the first Principles thereof. h

h Heb.5.11.

9.Q. *How manie first main Principles are there therein?*

A. **They are three: 1.Faith. 2.Hope. 3.Charitie.** i

i 1Cor.13.13

10.Q. *What is Faith the first main Principle?*

A. **A true, lively, saving and justifying Faith, is a soul-saving Application of the promises of God unto life and salvation, through the Meritorius death of Christ.**

11.Q. *How is this Faith gotten?*

A. This Faith is the gift of God through the hearing of the Word. k

k Isa.10 20 Psal.27 5.Jer. 17.7 Pro.3.5

12.Q. *Do all that hear the Word of God attein unto this Faith?*

A. None do attein unto this Faith, but onely those whose hearts the Lord is pleased to open, (ordinarily) in the hearing of the Word. l

l Eph.2.8. Rom.10.17. Act.16.14

13.Q. *Then all Hearing is not profitable; what is the right and profitable hearing?*

A. That

A. That Hearing wherein wee may exſpect the Grace of God is conſiderable in three things:

1. What is to bee don before Hearing.
2. What is to bee don in Hearing.
3. What is to bee don after.

14.Q. *What is that which is to bee don before Hearing?*

A. That which is to bee don before Hearing is Preparation.

15.Q. *What is Preparation?*

A. Preparation is a right fitting of our ſelvs for that holie dutie of hearing the Word.

16.Q. *Wherein doth this Preparation conſiſt?*

A. It doth conſiſt principally in ſeven things.

1. Som meaſure of knowledg, ſpecially in the main Principles of Religion, to enliven and enlighten us. *n*
2. Repentance to purge and cleanſ us. *o*
3. Humilitie to poiſ and ballance us. *p*
4. Faith to carrie us on unto God through the Merits of Jeſus Chriſt. *q*
5. Charitie to make us capable. *r*
6. A ſpiritual hunger and thirſt to beget a deſire. *f*
7. Praier to make all effectual. *t*

n Heb.5.12. & 23.24.
o Exod.3.5. Mat.3.23.24.
p Mat.23.12 Jam.1.21.
q Rom.14.23
r 1 Cor.13.1
ſ 1 Per.2.2
t 1 Theſ.5.17

17.Q. *What is the ſecond thing requiſite in profitable Hearing?*

A. The ſecond thing requiſite in profitable Hearing is, What is to bee don in Hearing: which is that wee hear,

1. In Fear. *u*
2. In Reverence. ***
3. In Attention. *x*
4. In Underſtanding. *y*
5. In Faith. *z*
6. In Reſolution. *a*
7. In Submiſſion thereunto *b*.

u Heb.3.16.
*** Gal.4.14.
x Jam.1.19.
y Mat.13.19.
z Mar.1.15 Act.4.4.
a Deut.5.27 Exod.19.8.
b 2 Cor.7.15

Q. *What*

18. Q. *What is the third thing requisite in profitable hearing?*

A. The third thing is, What is to bee don after hearing. In this there are three things,

x Act. 17. 11.
y Phil. 4. 6.
z Mat. 7. 21. Luke 11. 28.

1. Meditation x.
2. Praier y.
3. Practice z.

a *Credenda*, are things to bee believed.

a *Credenda.*

OR,

The Doctrine of Faith.

The first Principle made clear in Explanation of the CREED.

1. Q. *WHat is the most summarie rule of Faith?*

A. The most summarie Rule of Faith is the Creed.

Q. *Rehers the same?*

A. It is this.

1. *I believe in God the Father Almightie, Maker of Heaven and Earth.*
2. *And in Jesus Christ his onely Son our Lord.*
3. *Which was conceived by the holie Ghost, born of the Virgin Marie.*
4. *Hee suffered under Pontius Pilate, was crucified, dead and buried.*
5. *Hee descended into hell: the third daie hee rose again from the dead.*
6. *Hee ascended into Heaven, and sitteth on the right hand of God the Father Almightie.*

7. *From*

7. *From thence hee ſhall com to judg both the quick and the dead.*
8. *I believ in the holie Ghoſt.*
9. *The holie Catholick Church, the Communion of Saints.*
10. *The forgiveneſs of ſins.*
11. *The Reſurrection of the bodie.*
12. *And the life everlaſting. Amen.*

3.Q. *How is this Creed uſually divided?*

A. This CREED is uſually divided two waies,

1. *Generally*, into
   1. What I am to believ concerning one God in three Perſons.
   2. What I am to believ concerning his Church, and her Privileges.
2. *Particularly*, into twelv Articles.

4.Q. *How many Articles teach you, what you are to believ concerning one God in three Perſons?*

A. The eight firſt Articles teach mee what to believ concerning one God in three Perſons.

The firſt general Part of the *Creed.*

Q. *Reherſ the ſame?*

A. They are theſe, **I believ in God the Father**, &c. *Artic.* 1.

1. Q. *What is the firſt Article?*

A. The firſt Article is, **I believ in God the Father Almightie, maker of Heaven and Earth.**

2.Q. *What do you confeſs that you do believ herein?*

A. Herein I confeſs that I believ,

1. That there is one God in three Perſons.

2. That in the ſacred Trinitie of Unitie God the Father is the firſt Perſon.

4. Q. *Wherein doſt thou confeſs but one God in three Perſons?*

A. In theſe words, *I believ in God*, I confeſs but one God in three Perſons.

5. Q. *Why do you ſaie*, I believ, *not* others, *or* they, *or* wee believ, *or the like?*

A. I ſaie, *I believ*; not *others*, *theſe*, or *wee*, or *the like*; becauſ I cannot bee ſaved by the Faith of anie other, but onely by mine own particular applicative Faith, whereby I laie hold upon the merits of Chriſt, for the ſalvation of mine own ſoul, and none other.

6. Q. *Why may you not as well ſaie*, I believ God, *as* I believ in God?

A. In ſaying, *I believ in God*, I profeſs myſelf, not onely to believ that there is a God; but to relie and depend upon him alone, as mine onelie help.

7. Q. *How do you prove that there is a God?*

A. That there is but one God; is clear from Scripture, *The Lord our God is one Lord* [a], *To us there is but one God* [b].

a Deu. 6. 4.
b 1 Cor. 8. 6.

8. Q. *How can there bee three Perſons, and but one God?*

A. That there is but one God, in three Perſons, is clear by the Teſtimonie of St *John*, who ſaith, *That there are three that bear witneſs in Heaven, the Father, the Word, and the holie Ghoſt; and theſe three are one* [c].

c 1 Joh. 5. 7. Mat. 28. 19.

9. Q. *What is the ſecond part of the firſt Article?*

A. The ſecond Part of the firſt Article is, **I believ in the Father Almightie maker of Heaven and Earth.**

10. Q. *What*

10.Q. *What do you understand hereby?*

A. Hereby I understand, what I do believ concerning the first Person in the Trinitie, Which is, that in respect of

1. His Essence, Hee is God d.
2. His Person, Hee is Father of our Lord Jesus Christ e.
3. His Power, Hee is Almightie f.
4. His Work, Hee is Creator of all things visible and invisible g.

d Joh. 17.3.
e Ephes. 1.3.
f Gen. 17.1. Mat. 19.26. Psal. 115.3.
g Exod. 20.12

11.Q. *How manie Articles are there concerning the second Person in the Trinitie?*

A. There are six Articles concerning the second Person in the Trinitie.

12.Q. *Reherf the same?*

A. They follow thus: **2. And in Jesus Christ his onelie Son our Lord. 3. which was conceived,** &c.

13.Q. *How is Christ the second Person in the Trinitie described therein?*

A. Christ the second Person in the Trinitie, is therein described, three manner of waies; by

1. His Titles.
2. His Humiliation.
3. His Exaltation.

14.Q. *How many Articles are there which describe Christ by his Titles?*

A. There is onely one Article, which describeth Christ by his Titles, that is the second.

15.Q. *What is the second Article?*

A. It is this, **And in Jesus Christ his onelie Son our Lord.** *Articl.2.*

16.Q. *What do you mean by this word* And?

A. By this word **And** I understand, that as I believ in God the Father, so I

believ in GOD the Son.

17. Q. *By how many Titles is our Saviour described herein?*

Christ described by his Titles.

A. Hee is herein described by four Titles, 1. *Jesus.* 2. *Christ.* 3. *His Son.* 4. *Our Lord.*

1. Title *Jesus* h Mat. 1. 21.

18. Q. *What is the first Title?*

A. The first Title is *Jesus* h, which signifieth Saviour.

19. Q. *Of whom is Hee a Saviour?*

A. Hee is a Saviour of all the Elect.

20. Q. *What is the second Title?*

i Mat. 1. 16. 2. Title *Christ.*

A. The second Title is *Christ* i, which signifieth Anointed.

21. Q. *Why is hee so called?*

A. Hee is so called, becaus Hee was anointed of God with his Spirit k to bee,

k Act. 10. 38.

1. A King to subdue his Enemies, and to rule over his Church l.

l Luk. 1. 32, 33.

2. A Priest to make Interceſſion, and an Attonement for us with his blood m.

m Heb. 1. 6. & 12, 13.

3. A Prophet to teach us his Father's will n.

n Luk. 24. 19

22. Q. *What is the third Title?*

3. Title His *Son.*

A. The third Title is, *His onelie Son.*

23. Q. *What do you believ herein?*

A. Herein I believ,

1. That Hee is *His Son*, that is, that Hee is God o.

o Isa. 9. 6. Mat. 1. 23.

2. That Hee is *a Son*, that is, that Hee is Man p.

p Rom. 1. 3.

3. That Hee is *God's onely Son*, that is, by Nature and Generation q.

q Joh. 1. 14.

24. Q. *What is the fourth Title?*

4. Title *Lord.*

A. The fourth Title is, that Hee is *our Lord.*

25. Q. *How*

25. Q. *How is that?*

A. This is in a three-fold reſpect of

1. Our Creation r.
2. Our Redemption ſ.
3. Our Corporation t.

r Col. 1.16.
ſ Co l.1.14.
t Col 1.18.

26. Q. *What is the ſecond waie that Chriſt is deſcribed?*

A. The ſecond waie that Chriſt is deſcribed is by his Humiliation, whereof there are ſeven Degrees:

Chriſt deſcribed by his humiliation, whereof are ſeven Degrees

1. *His Conception.*
2. *His Birth.*
3. *His Suffering under* Pontius Pilate.
4. *His Crucifixion*, or *Paſſion on the Croſs.*
5. *His Death.*
6. *His Burial.*
7. *His Deſcent into Hell.*

27. Q. *Why was Chriſt thus humbled?*

A. Chriſt was thus humbled, thereby to ſhew his Subjection to the juſtice of God, in doing and ſuffering for us, whatſoever God required.

28. Q. *What doth God's Juſtice require?*

A. God's Juſtice require's two things;

1. Righteouſneſs anſwerable to the Law, for the paiment of the principal u.
2. Satisfaction for the treſpaſs, or the paiment of the forfeiture*.

u Mat. 3. 17.

* Rom. 5. 9.

29. Q. *How did Chriſt do theſe?*

A. Chriſt did both theſe,

1. By his holie life; in fulfilling the Law, which is the principal u.
2. By dying Hee paied the forfeiture, which is ſatisfaction *.

30. Q. *What is the third Article of the Creed?* *Articl.* 3.

A. The third Article is this, **Which was conceived**

conceived by the holie Ghoſt, born of the Virgin Marie.

31.Q. *How many Degrees of Chriſt's Humiliation are there herein?*

A. Herein are two Degrees of Chriſt's humiliation.

1. His Conception, in theſe words, **Conceived by the holie Ghoſt** x,

2. His Birth, in theſe words, **Born of the Virgin Marie** y.

x Mat.1.20. y Luk. 1.27.

Chriſt's conception the firſt Degree of his Humiliation.

32.Q. *What do you learn from his Conception?*

A. From his Conception, I learn two things,

1. His Wiſdom, in being conceived by the holie Ghoſt.

2. His Humilitie, in being conceived in the womb of the Virgin *Marie*.

33.Q. *Why was our Saviour Chriſt ſo holily conceived?*

A. Hee was ſo holily conceived, that by his Conception which was moſt pure, hee might purge ours z, which is moſt impure a.

z 1 Cor.1.30 a Pſa.31.5.

34.Q. *What is the ſecond Degree of Chriſt's Humiliation?*

His Birth the ſecond Degree.

A. The 2d Degree of Chriſt's humiliation, is his Birth, in being born of a womb of fleſh.

35.Q. *Why was Hee born of a woman?*

A. Hee was born of a woman,

1. To ſatisfie Divine Juſtice: And

b Gen.3.5.

2. To fulfill his Promiſs b.

36.Q. *What is the fourth Article?*

Artic.4.

A. The fourth Article is, **Suffered under Pontius Pilate, was crucified, dead & buried.**

37.Q. *How many Degrees of his Humiliation are there in this Article?*

A. In this Article, there are the four next Degrees of Chriſt's Humiliation.

38.Q. *What*

38. Q. *What then is the third Degree of Christs Humiliation?*

A. The third Degree of Christ's Humiliation, is **His suffering under Pontius Pilate.** *The 3d Degree.*

39. Q. *What is intended in this Relation?*

A. In the Relation it is intended to make clear the truth of Christ's suffering, by the circumstances

of { 1. Time. 2. Place. 3. Magistrate. } **under Pontius Pilate** [c]. c Mat. 27. 2.

40. Q. *What is the fourth Degree of Christ's Humiliation?*

A. The fourth Degree of Christ's Humiliation, is his *Crucifixion* or Passion upon the Cross; in this word *crucified*, that is, Hee was nailed to a Cross. *The 4th Degree.*

41. Q. *Why was Christ crucified?*

A. Hee was crucified,

1. To fulfill that type of the Old Testament (the brazen Serpent) wherein hee was figured [d]. d John 3. 14.

2. To undergo the curse for sin [e]. e Gal. 3. 13.

42. Q. *What is the fifth Degree of Christ's Humiliation?*

A. The fifth Degree of Christ's Humiliation, is his *Death*, in this word *dead*. *The 5th Degree.*

43. Q. *How many benefits bring's Christ's death?*

A. Christ's death bring's three kinde of benefits.

1. Preservation from the second death, unto all that do believ in him [f]. f Rom. 8. 1. Rev. 20. 6.

2. An abatement of original sin in us [g]. g Rom. 5. 18.

3. A Confirmation of Christ's will and testament [h]. h Heb. 4. 16.

44. Q. *What is the sixth Degree of Christ's humiliation?*

The 6th Degree. *A.* The sixth Degree of Christ's Humiliation, is his *Burial*, in the word *buried* i.

i Mat. 27. 60. 45. *Q. Why is there mention made of his burial?*

A. There is mention made of his burial,

1. To declare the truth of his Death.
2. To becom a Perfume unto our Death.

46. *Q. What is the fifth Article?*

Artic. 5. *A.* The fifth Article is, **Hee descended into Hel. The third date hee rose again from the dead.**

47. *Q. What is conteined in this Article?*

A. In this Article is conteined,

1. The seventh Degree of Christ's humiliation, in these words, **Hee descended into Hell.**

2. The two first Degrees of Christ's Exaltation, in these words, **The third date, Hee rose again from the dead.**

48. *Q. What is the seventh Degree of Christ's Humiliation?*

The 7th Degree. *A.* The seventh Degree of Christ's Humiliation is **His descent into hell** k.

k Act. 2. 31. 49. *Q. What is the meaning thereof?*

A. The meaning thereof is, that hee underwent all punishment due for sin.

1. *Q. How many Degrees are there of Christ's Exaltation?*

A. There are seven Degrees of Christ's Exaltation, answerable unto the Degrees of his Humiliation.

1. His Resurrection.
2. His Resurrection from the dead.
3. His Ascension.
4. His Ascension into Heaven.
5. His Session on the right hand of God.
6. His

6. His Return.
7. His Return Judg of the world.

2. *Q. What is the first?*

A. The first Degree of Christ's Exaltation is * *Resurrection*, in opposition, unto his *Descent into Hell*; in these words, **The third daie hee rose again.** * The first Degree of Christ's exaltation.

3. *Q. What is there observable herein?*

A. Herein is observable,

1. The time, when hee rose, *The third daie.*

2. The virtue or strength whereby hee rose; that is, Himself, *Hee rose.*

4. *Q. How long did Christ continue dead?*

A. Hee continued dead about the space of fourtie hours: for hee was buried the first daie, which was on the Fridaie, and laie in the grave all the daie on the Saturdaie, and rose on the Sundaie, which is the first Daie of the week, and was the third daie from his Death and Burial. l Mat. 27. 46. & 50. & 28. 1

5. *Q. What is the second Degree of Christ's Exaltation?*

A. The second Degree of Christ's Exaltation, is, *His Resurrection from the dead*, in opposition unto his *Burial*, in these words, **Hee rose again from the dead.** *Degree* 2.

6. *Q. What do you principally observe in this?*

A. In this I principally observe,

1. The wonderfull Power of Christ, in that hee rose from the dead.

2. The end wherefore hee rose: Which was
   1. To shew his victorie over death m. m Act. 2. 24.
   2. For our Justification, *that is*, to manifest that hee hath justified us n. n Rom. 4. 25.
   3. To bee a pledg of our Resurrection o. o Rom. 8. 11.
   4. That wee should rise with him in newness of life p. p Rom. 6. 4.

7. *Q. What*

7. *Q. What is the sixth Article?*

Articl. 6. A. The sixth Article is this, **Hee ascended into Heaven, and sitteth on the right hand of God the Father Almightie.**

8. *Q. How many Degrees of Christ's Exaltation are there in this Article?*

A. In this Article there are three Degrees of Christ's Exaltation.

9. *Q. What is the third Degree?*

Degree 3. A. The third Degree is his *Ascension* in opposition unto his *Death*, in this word **Ascended.**

10. *Why did Christ ascend?*

A. Hee ascended,

1. That hee might lead Captivitie captive.

q Ephes. 4. 8. 2. That hee might give gifts unto men q.

11. *Q. What is the fourth Degree of Christ's Exaltation?*

Degree 4. A. The fourth Degree of Christ's *Exaltation*, is his *Ascension into Heaven*, in opposition unto his crucifixion, in these words, **Hee ascended into Heaven** r.

r Ephes. 4. 10.

12. *Q. VVhy did Christ ascend into Heaven?*

A. Hee ascended into Heaven,

1. To send us the Comforter, which is the holie Ghost s.

s Joh. 16. 7.

t Joh. 14. 2. 2. To prepare a place for us t.

13. *Q. VVhat is the fifth Degree of Christ's exaltation?*

Degree 5. A. The fifth Degree of his *Exaltation* is his *Session on the right hand of God* u; in opposition unto his suffering under *Pontius Pilate*, in these words, **Hee sitteth on the right hand of God, the Father Almightie.**

u Act. 2. 33.

14. *Q. VVhat is the meaning of this?*

A. The meaning of this is, that Christ, fourtie daies after his Resurrection, received Power

Power and Autoritie, for the Miniſtration and Government of his Church *. * Epheſ. 1. 20.

15. *Q. God beeing a Spirit, How is hee ſaid, to ſit at his right hand?*

A. When Chriſt is ſaid to ſit at Chriſt's right hand, it is a Scripture-phraſe, ſpoken according unto our weak capacitie, to expreſs the Honor and Power which is given unto him of the Father, as *Solomon* did by his mother x. x 1 King. 2. 19.

16. *Q. VVhat is the ſeventh Article?*

A. The ſeventh Article is this, **Thence ſhall he com to judg both the quick and the dead** y. *Artic.* 7. y 2 Tim. 4. 1.

17. *Q. How many Degrees of Chriſt's Exaltation are there herein?*

A. Herein are the two laſt Degrees of Chriſt's *Exaltation.*

18. *Q. VVhat is the ſixth Degree?*

A. The ſixth Degree of Chriſt's *Exaltation*, is his return back again into the world, in oppoſition unto his *Birth*, in theſe words, **Thence hee ſhall com.** *Degree* 6.

19. *Q. VVhat is the meaning hereof?*

A. The meaning hereof, is, that at the laſt, Chriſt ſhall return with that numerical body, which was crucified, and now ſit's in Heaven z. z Act. 1. 11. Revel. 1. 7.

20. *Q. VVhat is the ſeventh and laſt Degree of Chriſt's exaltation?*

A. The ſeventh and laſt Degree, is, *To return Judg of the whole world*; in oppoſition unto his *Conception*, in theſe words, **To judg both the quick and the dead.** *Degree* 7.

21. *Q. VVhat is the meaning thereof?*

A. The meaning hereof, is, that all men both quick and dead, muſt receiv the ſentence of ſalvation, or condemnation from Chriſt Jeſus himſelf in Perſon a. a Rom. 2. 6. &c.

22. *Q. VVhat*

22. *Q. What is the eighth Article?*

Art. 8. A. The eighth Article is, **I believ in the holie Ghoſt.**

23. *Q. VVhat is the meaning of this Article?*

A. The meaning of this Article is,

1. That as I believ in God the Father, that hee hath made mee, and all the world:

2. That as I believ in God the Son, that hee hath redeemed mee and all believers:

3. So I believ in God the holie Ghoſt, who hath ſanctified mee and all the elect [b].

b Rom. 15. 18

The ſecond Part of the CREED.

1. *Q.* *WHat is the ſecond Part of the Creed?*

A. The ſecond part of the Creed is in the four ſucceeding Articles, 9. **I believ the holie Catholick Church, the Communion of Saints.** 10. **The forgiveneſs of ſins, &c.**

2. *Q. VVhat is there conteined in this part?*

A. In this part is conteined,

1. The Perſons believing.

2. The Privileges belonging to them that believ.

3. *Q. VVhich is the ninth Article of the Creed?*

Art. 9. A. The ninth Article is this, **I believ the holie Catholick Church, the Communion of Saints.**

4. *Q. How manie things are there conteined in this Article?*

A. There are two things conteined in this Article,

What wee are to believ concerning Perſons believing

1. The Perſons believing, in theſe words, **I believ the holie Catholick Church.**

2. The firſt privilege belonging unto believers

lievers, in these words, **The Communion of Saints.**

5. *Q. VVhy do you saie,* I believ *the holie Catholick Church, not* I believ *in the holie Catholick Church?*

A. I saie, I believ the holie Catholick Church, not I believ in the holie Catholick Church, becaus I am but to believ the Church, not to depend or relie upon her.

6. *Q. How is this?*

A. That is, that whatsoever shee teacheth (not beeing contrarie to the word of God) I do believ is true.

7. *Q. How prove you this?*

A. I prove this,

1. Becaus shee is the Spous of Christ [c], and hee hath promised to bee with her unto the end of the world [d].

2. Becaus shee is the pillar and ground of Truth [e], that is, shee is the witnes and preserver of Truth [f].

8. *Q. VVhat is the Church?*

A. The Church is the companie of all believers [g], who are called out of the world to the faith of Christ Jesus, therefore they are a Citie set on an hill [h], Christ's fold [i], God's houshold [k].

9. *Q. Doth this Church consist of none but the elect?*

A. This Church doth not consist onely of the elect, becaus there are manie hypocrites, covetous men, voluptuous men, idle and ignorant men, temporarie, historical and miraculous believers amongst them.

10. *Q. How do you make this good?*

A. This I make good by the word of God, which

c Hos. 2, 19, 20. Joh. 3. 29. Mat. 9, 15. 2 Cor. 11. 2.
d Joh. 17. 24. & 10. 4, & 14. 23. Joh. 14. 16. Mat. 28. 20.
e 1 Tim. 3. 15
f Mat. 5. 13. Revel. 2. 5.
g Isa. 66. 8.
h Mat. 5. 14.
i Joh. 10. 16.
k Eph. 2, 19.

which compare's this his Church unto a field, which consist's of good ground, and bad ground, and receiv's all kinde of seed l. And unto a fisher's net, that take's both good fish, and bad m. Neither can there bee anie separation of these Tares from the Wheat, nor of these Goats from the Sheep before the daie of Judgment n.

l Mat. 13. 3-8 & ver. 24, 25.
m Ver. 47.
n Ver. 29, 30. & chap. 25. 33

11. Q. *Why then is this Church said to bee Holie?*

A. This Church is said to bee Holie, becaus,

1. The livelie part thereof, that is, the Elect, are sanctified by the blood of Christ o.

o Act. 20. 28. Eph. 5. 26. Tit. 2. 14.

2. The studie and practice of all true Believers is Holiness p.

p Eph. 1. 4. q Pet. 1. 15.

12. Q. *Why is the Church called Catholick?*

A. This Church is called Catholick, that is Universal, becaus shee doth consist of all the Believers that ever were, are, or shal bee in the world q.

q Eph. 1. 22, & Col. 2. 10.

13. Q. *What is the next thing in this Article?*

A. The next thing in this Article, is the first Privilege belonging unto Believers, in these words *The Communion of Saints.*

The Privileges of Believers.

Privilege 1.

14. Q. *What is the Communion of Saints?*

A. The Communion of Saints is this; That wee, and all Believers, are al as fellow-members of one bodie; which is the Church, receiving life from, and beeing knit unto one Head, which is Christ r.

r Rom. 12. 5

15. Q. *Do wee join in this Communion with the Saints that are Saints departed?*

A. Wee do join in this Communion with the Saints departed, wee beeing all fellow-citizens

citizens, belonging unto one and the same fold and familie [f].

[f] Ephes. 2, 19, 20.

16. Q. *What is the Tenth Article?*

Article 10.

A. **The Tenth Article is, I believ the Forgivenes of Sins**; Wherein is the second Privilege belonging unto Believers.

Privilege 2.

17. Q. *What do you mean by Remission of Sins?*

1 John 1, 7. Rev. 1, 5.

A. **By the Remission of Sins I understand, that all the sins of the Faithful, are remitted and blotted out by Christ.**

18. Q. *How may a Believer bee assured that his Sins are forgiven him?*

A. A Believer may bee assured, that his Sins are forgiven him, if

1, His Repentance bee total and serious.

2. His Faith bee livelie and unfeigned.

3. His works bee holie and meet for Repentance.

19. Q. *What is the Eleventh Article?*

Article 11. *Privilege* 3.

A. The Eleventh Article is, **I believ the Resurrecton of the bodie**, which is the third Privilege belonging unto the Church.

20. Q. *What is meant by the Resurrection of the bodie.*

A. **By the Resurrecton of the bodie I understand and believ, That at the last daie the bodies of all mankinde shall bee raised out of the dust, the bodies of the Elect unto Eternal Joie:, and the bodies of the Wicked unto Eternal Miserie** [u].

[u] Joh. 5, 28. 29.

21 Q. *What is the Twelfth Article of your Faith?*

Article 12. *Priuilege* 4.

A. The Twelfth and last Article conclude's the Fourth and Last Privilege of the Church, and it belong's onely unto the Elect, in these words, **I believ the life everlasting. Amen.**

22. Q. *What is meant by Life Everlasting?*

A. By

A. **By Life Everlasting** I mean, That at the General Resurrection, when the bodies of the Faithful shall bee made glorious and uncorruptible, like the bodie of Christ, they shall live for ever, that is world without end, Amen.

1 Pet.1.4.

23.Q. *Why do you saie* Amen, *as if the Creed were a Praier?*

A. Here by **Amen** I do not understand a Conclusion of anie Desire, or Praier; but a verie strong Affirmation that I do believ all which I have professed in this Creed to bee truth, and therefore do as it were subscribe thereunto in this word *Amen*, the like whereof is often used by our Saviour Christ, * and St Paul. x

* Mat.5.18. Joh.14.12. & 16.20.
x Rom.1.25. 2 Cor.1.20.

Facienda.

OR,

The Doctrine of Charitie:

The Second Principle: made clear in Explanation of the DECALOGUE.

An Introduction unto the Explanation of the TEN COMMANDEMENTS.

1.Q. *What is Charitie?*

A. **Charitie is an Affection of the Soul, whereby wee do highly prize and esteem another besides our selvs.**

2.Q. *What is the Object of Charitie?*

A. The

A. The Object of Charitie is God and Man.

3.Q. *How is God an Object of Charitie?*

A. God is an Object of Charitie, as hee is to bee loved for his own sake.

4.Q. *How is Man an Object of Charitie?*

A. Man is an Object of Charitie, as hee is to bee loved for God's sake.

5.Q. *What is the Rule of this Charitie?*

A. **The Rule of this Charitie is the Law of God.**

6.Q. *How is the Law of God divided?*

A. The Law of God is divided into three kindes: Act.25.8.

1. A Cerimonial Law, *Exod.25.to the end.*

2. A Judicial Law, *Exod.chap.21.22.23.*

3. A Moral Law, *Exod. chap. 20. ver.1 unto the end of the 17 verſ.*

7.Q. *What is the Cerimonial Law?*

A. The Cerimonial Law was given by *Moſes*, and was Typical, prefiguring Chriſt to com in giving Ordinances, concerning the Rites and Cerimonies of God's ſervice in the Old Teſtament a. a Col.2.17.

8.Q. *Is this Law a Rule of our Charitie?*

A. This Law is no Rule of our Charitie, or Obedience, beeing under Repeal b. b Eph.2.15. Col.2.14.

9.Q. *What is the Judicial Law?*

A. The Judicial Law was Political given by *Moſes*, onely unto the Nation of the Jews.

10.Q. *Is this Judicial Law a rule of our Charitie?*

A. The Judicial Law is no Rule of our Charitie, but as it is either received into a National Law, or is a branch of the Moral Law c. c 1Pet.2.13. Rom.13.ver. 7.& 5.

 Mat.22.21.

11.Q. *What is the Moral Law?*

A. The Moral Law is the Decalogue, or Ten Commandements given by *Moſes*, aiming at the good of everie particular man, and therefore is the Rule of life unto all men.

12.Q. *How can this bee, wee not beeing under the Law, but under Grace?*

A. This Law is not ſo to be a Rule unto us that wee are to becom under it, that is, either to fear the Condemnation thereof, or to exſpect Juſtification thereby; for wee are under Grace, that is, in reſpect of Juſtification, and Salvation [d].

d Rom.6.14. 15,16.& 3. 20.& 8.1. & 7.12. 1 Tim.1.8. Mat.5.17.

13.Q. *Wee beeing not under the Law, but under Grace, unto what Uſe ſerv's the Law?*

A. Though wee are not under the Law but under Grace, the Moral Law ſtill ſerv's for a Threefold uſe:

1. Redargution to condemn ſins paſt [e].

2. Coercion to reſtrein ſin for the time to com [f].

3. Doctrine to teach us the Rule of Righteouſneſs [g].

e Rom.3.20 & 7.7.
f Gen.39.9.
g Iſa.8.20. Pro.6.23.

14.Q. *Rehearſ the Decalogue?*

A. The Moral Law is the ſame which was delivered by God himſelf, and writ in Tables of Stone with his own finger, ſaying, [h]

h Exod.20.1

I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the houſ of bondage.

1. Thou ſhalt have none other Gods but mee.

2. Thou ſhalt not make to thy ſelf anie graven Image, nor the likeneſs of anie thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth;

Earth: Thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the Children, unto the third and fourth generation of them that hate mee, and shew mercie unto thousands, in them that love mee & keep my Commandments.

3. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

4. Remember that thou keep holie the Sabbath date. Six dates shalt thou labor and do all thy work; but the seventh date is the Sabbath of the Lord thy God, in it thou shalt not do anie work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattel, nor thy stranger that is within thy gates: For in six dates the Lord made heaven and earth, the sea and all that in them is, and rested the seventh date, wherefore the Lord blessed the seventh date and hallowed it.

5. Honor thy Father and thy mother, that thy daies may bee long in the land which the Lord thy God giveth thee.

6. Thou shalt do no Murther.

7. Thou shalt not commit Adulterie.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy Neighbour.

10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anie thing that is his.

15.Q. *What do you obſerv in theſe?*

A. In theſe I obſerv two things:

1. A Preface to the whole Law.

2. The Law it ſelf.

16.Q. *Which is the Preface?*

A. The Preface is this, **I am the Lord thy God, which brought thee out of the Land of Egypt, out of the houſ of Bondage.**

17.Q. *What do you obſerv from this Preface?*

A. I do obſerv three things:

1. That God was the giver of this Law.

2. That hee is the God of his people: **I am the Lord thy God.**

3. That hee is the Deliverer of his People: **which brought thee out of the Land of Egypt.&c.**

18.Q. *This Preface relate's to the Iſraëlites; How may it concern us?*

A. This Preface, though in particular it relate's unto the Iſraëlites, yet in general it relate's unto all mankinde; for there is a greater Egypt and Bondage of Sin from which hee hath ſet us free in his Son.

19.Q. *How are theſe ten Commandements divided?*

A. Theſe Ten Commandements are divided into two Tables.

20.Q. *What is principally to bee obſerved in the right Underſtanding of theſe Commandements?*

A. In the right Underſtanding of theſe Commandements it is principally to bee obſerved,

1. That they muſt bee underſtood, as Chriſt Jeſus, the Prophets, and Apoſtles have Interpreted them in Sacred Scriptures.

2. That in everie Affirmative Commandment, there is included a Negative Precept, and

and in everie Negative Commandement there is included an Affirmative Precept.

3. All the Commandements are general, binding all men.

4. That Affirmative Precepts do binde alwaies, but not unto all times; and that Negative Precepts do binde at all times, and unto all times.

The First TABLE:

1. Q. *How manie Commandements are there in the First Table?*

A. In the First Table there are Four Commandements.

2. Q. *Repete them?*

A. **Thou shalt have none other Gods, &c.**

2. Thou shalt not make to thy self, &c.

3. Q. *What is the First Commandement?*

A. The first Commandement is this, **Thou shalt have none other Gods but mee.** *The first Command.*

4. Q. *What are the Duties commanded herein?*

A. The Duties Commanded herein are,

1 To know God a.
2 To worship him with the Inner man b.
3 To love him c.
4 To honor him d.
5 To obeie him e.
6 To fear him f.
7 To trust in him g.
8 To call upon him h.

a Joh.17.3.
b Joh.4.24. Phil.4.4.
c Rom.5.5.
d 1 Sam.2.30
e Act.5.29.
f Mat.10.28
g 1 Tim.6.17
h Act.2,21.

5. Q. *What is forbidden in this Commandement?*

A. In this Commandement there is forbidden,

1 All Atheïsm i.

2 All

i 1 Pet.3.3. Eph,2,12.

k Mar.12.32
l Mat.12.44.
m Mat.6.24.
nRom.11.20
Rev.21.8.
o 2 Cor.2,7.
p Mat.4.7.
q 1Cor.10.14
1 Cor 10,29
Lev.19,26.
Gal.5.20.
Rev.22.15.
& 9.20.

2 All worshipping (or believing that there are) more Gods then one k.
3 All Atheistical securitie l.
4 All love of anie thing above God m.
5 All Infidelitie n.
6 All Despair o.
7 All Presumtion p.
8 All inward Idolatrie, worshipping of Divels, Inchantments, witchcrafts, sorceries, &c. q.

6.Q. What is the Second Commandement?

A. The Second Commandement is, **Thou shalt not make to thy self anie graven Image, &c.**

The second Command.

7. Q. What do you observ in this Commandement?

A. In this Commandement I observ two things:

1 A Precept.
2 The Reason of the Precept.

8.Q. What is the Precept?

A. The Precept is, **Thou shalt not make to thy self anie graven Image, nor the likenes of anie thing that is in Heaven above, or in the Earth beneath, or in the water under the Earth: Thou shalt not bow down to them nor worship them.**

9.Q. What is forbidden in this Precept?

A. In this Precept is forbidden,

r Jos.23.7.
s Lev.26.1.
Deut.4.15.
t Deut.27.15
& 4.16.to 20

1 All manner of outward Idolatrie r.
2 All making of anie Image, or Picture of God, or anie Person in the Trinitie s.
3 All making of anie Picture or Image to serv or worship it t.
4 All falling down and worshipping of anie

anie Image or Creature u.

5. All worſhipping and ſerving of God according to our own fancies *.

10.Q. *What is commanded in this Precept?*

A. The Duties commanded in this Precept are,

1. To conceiv of God, as an Inconceivable, and Incomprehenſible Eſſence x.

2. To perform all outward duties of God's ſervice, according to his will revealed in his Word y

11.Q. *What is the reaſon of this Precept?*

A. The reaſon of this Precept is drawn from partly,

1. The puniſhments to bee inflicted on ſuch as break it **to the third & fourth generation.**

2. The benefits to bee beſtowed upon them **that lobe him and keep his Commandments unto the Thouſandth Generation.**

12.Q. *What is the third Commandement?*

A. The third Commandement is, **Thou ſhalt not take the Name, &c.** The third Command.

13.Q. *What is the Precept in this Commandment?*

A. The Precept in this Commandment is, **Thou ſhalt not take the Name of the Lord thy God in vain, &c.** z

14.Q. *What is forbidden in this Commandment?*

A. In this Commandment is forbidden all abuſing of the Name of God; which is by,

1. Blaſpheming or giving occaſion unto others to blaſpheme.

2. Swearing falſly, deceitfully, raſhly, commonly, or by creatures a.

3. Curſing, and Exſecration b.

4. Vowing things impoſſible, fooliſh, or unlawful: or neglecting of our lawful Oaths and Vows c.

u Dan.9.18. Act.14.15. * Col.2,28.

x Job.11.7. Iſa.66.1.

y Joh.4.24. Deut.5.32.

z Jam.2.7. 2 Sam.12.14.

a Jam.5.12. Lev.19.12. Mat.5.34,to 37. Jer.23.10

b Rom.12.14

c Pſal.50.14. Deut.23.18. Eccleſ.5.5.

d Deut.38.58 Ezek.36.20.
e Prov.13.13
f 1Cor.10.10 Phil.2.14.
g 1Cor.15.33 Gen.1 to 6. Eccleſ.7.10.* Mat.24.36. Act.1.7. 1 Tim.1.4. & 6.4. Tit.3.9.
h Luk.10.16 Mat.21.13. 1Cor.11.22. 1Theſ.4.8. 1Cor.27,29. 1Cor.10.31.
i 1Pet.2.12.

5. Lightly uſing the holie Name of God or his Word d.

6. Vain Proteſtations, and Aſſeverations e.

7. Murmuring againſt God f.

8. Vain idle curious queſtions, concerning the Nature, Actions, and ſecret Decrees of God, or his word g.

9. Contemning his Saints, his Houſ, his Sacraments, his Ordinance, his Service h.

15. *What is commanded in this Precept?*

A. In this Precept it is commanded,

1. To glorifie the Name of God, in all that wee think, ſpeak, deſire or do i.

2. To labor that by our means others may bee won k.

16. Q. *What is conteined in the Reaſon of this Commandment:* For the Lord will not hold him guiltleſs, &c?

A. In the Reaſon is conteined the fearful eſtate of them that anie waie abuſe the Name of the Lord. **Hee will not hold them guiltleſs**, that is, Hee will certainly puniſh them, except they repent and amend.

17. Q. *This Reaſon ſeem's to bee a Commination, what is there therein implied?*

A. This beeing a Commination, therein is implied, that God will richly reward all thoſe that reverently and honorably uſe his Name.

18. Q. *What is the fourth Commandement?*

The fourth Command.

A. The fourth Commandment is, **Remember that thou keep holie the Sabbath date, &c.**

19. Q. *How manie things are there in this Commandment?*

A. In this Commandment are three things,

1. A

1. A Precept, **Remember that thou keep holie the Sabbath daie, &c.**

2. An illustration of this Precept, **Six daies shalt thou, &c.**

3. A Reason of this Precept, **For in six daies, &c.**

20. Q. *What is commanded in this Precept?*

A. In this Precept three things are commanded,

1. Notice to bee taken of a Dutie in this word, **Remember.**

2. A Dutie, **To keep holie.**

3. The time to bee kept holie, **The Sabbath daie.**

21. Q. *What notice is to bee taken of this Dutie?*

A. The notice to bee taken of this Dutie is, the Remembring of it to prepare for it.

22. Q. *How are wee to prepare for this Dutie?*

A. Wee are to prepare for this Dutie,

1. In our Resolutions, that, God willing, wee will wait on him all that his daie in his Ordinance according unto our best abilities [l]. l Psal.122.1. 2.Mal.3.16.

2. In weaning our hearts over-night from worldlie affairs, and sinful affections: meditating how wee may pleas the Lord, in keeping his Daie, to the Edification of his Church, and our own souls, in the most holie Faith [m] m Rev.2.7. Exod.16.28.

3. By praier unto God that hee may direct and strengthen us, and his Ministers, in the Performance of his most holie Service [o]. o Col.4.3.

23. Q. *What is the Dutie enjoined?*

A. The Dutie enjoined is, To Sanctifie and keep holie the Daie of the Lord.

24. Q. *How*

24. Q. *How is this daie to bee sanctified and kept holie?*

A. This Daie is to bee sanctified and kept holie,

1. By private Preparation for the Publick Solemnitie thereof, to the same purpose, (but in a more Devout manner,) that our Preparation was in the Evening before p.

p Exod. 19. 16 Gen. 31. 2.

2. By therein abstaining from worldlie busines q.

q Exod. 31. 13 14, 15.

3. By joining with the Assemblie of the Saints, in Praiers and Praises, according unto the Command and Practice of the Church of Christ r.

r Act. 3. 1 & 2. 1 & 46. 47.

4. By hearing the Word, and receiving the Sacraments s.

s Act. 2. 42 & 20. 17. Psal. 92. 45.

5. By meditating on God's Word, and his Works t.

t 1 Cor. 16. 12

6. By works of Pietie and Mercie; as by doing good unto the souls of others, by conference, admonition, exhortation, &c. Help against sudden dangers; Collections for, and Distributions to the poor, visiting the sick, and reconciling dissensions betwixt neighbours, and the like u.

u 1 Cor. 16. 12 Mat. 12. 1. 11. 15. & 25. 35. Luk. 13. 15.

25. Q. *What is forbidden in this Commandment?*

A. In this Commandment is forbidden all Prophaning of the Lord's Daie, which is,

1 By doing works which are not of present necessitie *.

* Isa. 58. 13. 14

2. By Journeying x.

x Mat. 24. 20.

3. By idle resting, or absenting our selvs from the Publick Dutie of God's service, through worldlie businesses and affairs.

4. By forgetting this daie on the six daies, by

by which wee often bring our ſelvs upon a neceſſitie of prophaning this daie.

5. By Parents, Maſters, Tutors, or Governors leaving their Children, Servants, Apprentices, or Pupils unto their Libertie on this Daie.

26. Q. *When is the time that is to bee kept holie?*

A. The time that is to bee kept holie, is the Sabbath Daie.

27. Q. *What do you underſtand by ſanctifying the* Sabbath Daie?

A. By ſanctifying the *Sabbath Daie* I underſtand,

1. As I am a man, to keep holie one daie of ſeven.

2. As I am a Chriſtian to keep that daie of the ſeven, which becauſ Chriſt aroſe therein, is called the *Lord's Daie:* and the Church according unto Divine Inſtitution, hath ever obſerved it.

28. Q. *When doth the Lord's Daie begin, and end?*

A. The Lord's daie doth begin the dawning the firſt daie, becauſ our Saviour roſe at the dawning thereof: and end's with the dawning of the next morning, becauſ wee are to keep a Natural Daie.

29. Q. *Are wee bound to do the holie duties of God's ſervice without ceaſing?*

A. Here wee muſt obſerv that wee are not bound to do the holie dutie of God's Service, all this time without ceaſing, for wee may refreſh our ſelvs with eating and drinking, ſinging and muſick, and other grave and modeſt delights, whereby the minde is cheared

y Pſal.92.23. 2Chron.29.35

cheared up, and joie and gladneſs befitting the Lord's daie expreſſed, ſo that thereby neither our Publick Dutie, nor Private Meditation bee neglected nor hindred y.

30.Q. *What is the Illuſtration in this Commandment?*

A. The Illuſtration follow's thus, **Six daies ſhalt thou labor, &c.**

31.Q. *How manie things are to bee noted herein?*

A. Herein are three things to bee noted:

1. That ſix daies are allotted unto Man, wherein hee may do his own buſineſs.

2. That one in ſeven is allotted unto the Lord, wherein wee are to do nothing but the work of the Lord.

3. That Men muſt not onely keep holie this Daie themſelvs, but ſee alſo, that all under their Charge do the like, as their Children and Servants, Strangers; yea, and their Cattel, every one in their kinde.

32. Q. *What bee the Reaſons of this Precept?*

A. The Reaſons of this Precept are of two ſorts:

I. *Implied*, which are three:

1. Becauſ the Law of the Sabbath is Antient, and was of force in Paradiſe before Man's Fall.

2. Becauſ it is moſt equal, God allowing us ſix, requireth but one in ſeven.

3. Becauſ the ſeventh is the Lord's peculiar daie, ſo that without Sacrilege wee cannot prophane it.

II. *Expreſſed*, which are two,

1. From the Lord's example, who reſted upon

upon the ſeventh daie from all his works of Creation.

2. From his bleſſing inſeparably linked unto the hallowing of this daie, ſo that hee that keepeth it holie ſhall finde it to bee a daie of comfort, a bleſſed daie z. z Iſa. 56. 2.

33. *Q. Give the ſum of this firſt Table?*

A. The ſum of this firſt Table is this, **Thou ſhalt love the Lord thy God, with all thine heart, and with all thy ſoul, and with all thy ſtrength, and with all thy minde.** Luk. 10. 27.

The ſecond TABLE.

Q. 1. *WHat is the ſecond Table of the ten Commandments?* *Table 2.*

A. The ſecond Table of the ten Commandments followeth in the ſix enſuing Commandments. 5. **Honor thy Father and thy Mother,** &c. 6. **Thou ſhalt do no murder,** &c.

2. *Q. Let mee hear the fifth Commandment?*

A. The 5. Commandment is, **Honor thy Father and thy Mother that thy daies may bee long in the Land which the Lord thy God giveth thee.** 5. *Command.*

3. *Q. How manie parts are there in this Commandment?*

A. In this Commandment there are two parts,

1. A Precept, **Honor thy Father and thy Mother.**

2. A Reaſon, in the form of a Promiſs, **That thy daies,** &c.

4. *Q. VVhat*

4.*Q. VVhat is commanded in the Precept?*

A. In the Precept it is commanded,

1. To honor, that is, to obeie, love, cherish and reverence;
   1. Our natural Parents [a].
   2. The Parents of our Countrie in Church or Common-wealth [b].
   3. Our Fathers in Age, Wealth, Honor or Understanding [c].
2. To carrie our selvs most submissively, lowly and reverently towards our Masters, being ruled by them, and towards the Antient, and all our betters [d].
3. Herein all Superiors are commanded, to walk worthie the honor due unto them from their Inferiors, and to use all gentleness towards them [e].

5.*Q. VVhat is here forbidden?*

A. Herein is forbidden,

1. All Rebellion, Disobedience, Neglect, Mutinie, Murmuring, or Irreverence, towards those who are above us in Authoritie, Place, or otherwise in Church or Common-wealth, or Familie, or any of their lawfull Commands, as also all grief unto their Persons [f].
2. All over-prizing or over-esteeming of our Superiors in unlawfull commands [g].
3. All churlish behaviour in Superiors towards their Inferiors [h].

6.*Q. VVhat is the reason of this Precept?*

A. The reason of this Precept is in these words, **That thy dates mate bee long in the Land which the Lord thy God giveth thee.**

7.*Q. VVhat is the sixth Commandment?*

A. The

a Ephes. 6.12. Col.3,20. Mark 7.12.
b Isa 49.23. 1 Tim.5.17, 18. 1 Cor.4. 15. & 1. 1 Pet.2.13,14
c Tit.3.1. Levit. 19.32. Job 31 18. Gen.1.20.
d Ephes. 6.5 to 8. Col.3. 22. to 24.
e Jer.50,6. Phil.3 17. 2 Thess.3.9. 1 Tim. 4.12. 1 Pet.2.21. & 5.3.
f 2 Sam.4.12. Rom. 13.1,2. Exod. 22. 28. Deut.17.10. to 13. 2 Kin. 2.23.Deut.21 18.to 21.Gen. 9.22.Pro.30. 17. Exod.21. 17.
g Numb.23.8 & 24.18 Act. 4.19. 1 Cor. 11.1.
h Eph.6.4. Col.3.21. Eph.6 9. 1 Tim.5,8.

A. The sixth Commandment is, **Thou shalt do no murder.** 6. *Command.*

8. *Q. VVhat is there herein forbidden?*

A. Herein is forbidden,

1. All killing of our selvs, or any others, except it bee by lawfull Authoritie from the lawfull Magistrate i.

2. All murthering of our own or other mens souls k.

3. All needless endangering of our bodies l.

4. All Approbation of any of these, either by command, counsel, consent or concealment m.

5. All railing and evil speeches n.

6. All seeds of strife and sedition o.

7. All injurious actions tending to the prejudice of our Neighbor's life p.

8. All murtherous desires and affections of the heart, as Anger, Malice, Hatred, Envie, and uncharitableness q.

9. All worldlie sorrow, and carking care r.

10. All procurement, or consent to the procurement of Abortive Children s.

11. All crueltie to the creature, which sheweth a murtherous minde in us t.

i 2 Sam. 12. 9. Exod. 21. 14. Deut. 21. 7. Act. 8, 1. Num. 35. 31. Rom. 13. 4. 2 Chro. 9, 8. Psa. 82. 2. 2 Chron. 20. 15. Luke 3. 14.

k Hab. 2. 15. Rom. 14. 15. Ezek. 3. 18.

l Eccles. 8. 8.

m Rom. 1. 32

n Tit. 3. 2. o Prov. 26. 17 & 6. 19.

p Exod. 22. 22, 23.

q Mat. 5. 22.

r 2 Cor. 7. 10.

f Exod. 21. 22

t Prov. 12. 10.

u Mat. 10. 23. Act. 9. 25. Isa. 38. 21. 1 Kin. 18. 13.

9. *Q. VVhat is herein commanded?*

A. Herein is commanded, as much as in us lie's u,

* 1 Pet. 2. 2. Rom. 10. 14. Psal 119. 11. Jam. 1. 22. Heb. 3. 13. Levit. 19. 17. 1 Cor. 10. 32. x Heb. 12. 14 Mat. 5. 9. Prov. 15. 1. Rom. 12. 18.

.1 To protect the life and person of our selvs and others *.

2. Especially the life of the soul, by good Counsel, Exhortations, Dehortations, Admonitions, Advice, *&c.*

3. To procure love and peace among all sorts of people x.

10. *Q. VVhat*

10.Q. *What is the seventh Commandment?*

7.*Command.* *A.* The seventh Commandment is, **Thou shalt not commit Adulterie.**

11.Q. *What is herein forbidden?*

A. Herein is forbidden,

1. All unclean Actions; as Sodomie, Buggerie, Adulterie, Polyganie, Incest, Rape, Fornication, Beastlinesse, and Uncleannesse, Stews and Bawderie [a].

2. All dalliance, by eie, hand, foot, or any other member [b].

3. All filthie, unclean and lascivious speeches, singing of wanton songs, reading of books and ballads of this sort, fond and filthie discourse [c].

4. All incontinent and unchaste thoughts, and lust of the heart [d].

5. All cause and occasion of anie uncleannesse, as luxurious diet, gluttonous surfetting and drunkennesse, idlenesse, immodest apparel, lewd and wanton companie, and gesture, lascivious pictures, lewd spectacles [e].

6. Whatsoever is beyond the bounds of modestie and shamefastnesse [f].

a Rom. 1.26, 27. 1 Cor.6. 9. Eph.5.5. Deut.22.22. 1 Cor.7.2. Levit.18.6. Exod.22.19. 1 King.14.24

b 1 Thess.5. 22.

c Col.3.8.

d Mat 5.28.

e Isa.3.16. Rom.13.13. Gal.5.19,20, 21. 1 Pet.4. 3,4. Isa.3.16

2 Sam. 11.2, 1 Tim.2.9.

f 2 Cor.7,1.

12.Q. *What is herein commanded?*

A. Herein is commanded,

1. All Continencie, Temperance, Sobrietie, Chastitie, Modestie, and Shamefacednesse both in bodie and minde [g].

2. All faith unto the Marriage-bed, all seemlie behaviour in Bodie, Apparel, Tongue, Face, Eies, Ears, Hands, Feet, &c [h].

g Phil.4.8.

h 1 Cor.7.3. 1 Pet.1,15.

13.Q. *What is the eighth Commandment?*

8.*Command.* *A.* The eighth Commandment is, **Thou shalt not steal.**

14.Q. *What is forbidden in this Commandment?*

A. In

A. In this Commandment is forbidden all manner of ſtealing; which is,

1. All violent taking away that which is our neighbors, openly or ſecretly [k]. k 1 Cor.6.10

2. All Oppreſſion, Extortion, Racking, and Tyrannie of the rich towards the poor [l]. l Levit.25.14 Iſa.1.23,24. Mic.2.12.

3. All Briberie, Simonie, and Uſurie, all beguiling Contracts, all unlawfull Suits and Tricks at the Law [m]. m Deut.16.19.

4. All robbing of God, his Church and Miniſterie, in things dedicate, in Tithes and Offerings [n]. n Rom.2.22. Act.19.37.

5. All robbing of the Magiſtrate, in withholding Subſidies, Cuſtoms, Taxes, &c. [o] o Rom.13.7.

6. All unjuſt deteining of other mens goods [p]. p Prov.3.27.

7. All deceit in buying and ſelling [q]. q Lev.19.35, 36.

8. All unlawfull Trades or waies of gain, as inordinate Gaming, Fortune-telling, and ſelling drink unto drunkenneſs [r]. r Mic.2.1.

9. All Prodigalitie and immoderate running into Debt [ſ]. ſ Luk.15.13. Pſa.37.21.

10. All Deceit, Fraud, or Injuſtice, in keeping back Orphans Legacies, Hirelings wages, or the like [t]. t Deut.24.14. Jam.5.4. Exod.22.22.

15.Q. *What is herein commanded?*

A. Herein is commanded,

1. To uſe all honeſt means, to increaſe our own and our neighbor's eſtate [u]. u Prov.6.6, 7,8.

2. To deal plainly, juſtly, and truly in all bargains, contracts, and dealings whatſoever *. * Deut.23.21 Epheſ.5.9.

16.Q. *What is the ninth Commandment?*

A. The ninth Commandment is, **Thou ſhalt not bear falſe witneſs againſt thy Neighbour.** 9.*Command.*

17. Q. *What is forbidden in this Commandment?*

A. In this Commandment is forbidden all manner of bearing falſ witneſs, which is by

1. All manner of unjuſt and falſ Accuſations againſt any man, but principally before the Magiſtrate x.

2. All open ſlandering, ſecret back-biting, or detracting any man's credit or eſtimation y.

3. All manner of flattering, ſoothing, or telling of lies and falſ tales, for advantage againſt the Truth z.

4. All manner of aggravating the Truth, in malice, or to currie favor a.

5. All lying, or telling of an untruth againſt our Conſcience b.

6. All malicious and inordinate divulging, and blazing abroad, other mens faults and infirmities c.

7. All haſtie and ſudden believing, and receiving of evil and falſ reports d.

8. All haſtie and uncharitable cenſuring of any man e.

9. All concealing the Truth, to the prejudice of another, being required by Juſtice, or Charitie, to give Teſtimonie thereunto f.

18. Q. *What is commanded in this Precept?*

A. Herein it is commanded,

1. As much as in us lie's, to preſerv everie man's good name, and our own g.

2. To bear witneſs of nothing but the Truth in all our Aſſertions and Promiſſes h.

3. To ſtop our ears againſt all falſ reports i.

4. To

x Deut. 19. 18, 19.
y Pſa. 50. 20. & 101. 5.
2 Cor. 12. 20.
z Pſa. 12. 3. Prov. 20. 19.
1 Pet. 4. 15. Lev. 19. 16.
a 1 Sam. 22. 9, 10.
b Epheſ. 4. 25 Rev. 21. 27.
c Jam. 4. 11. 1 Pet. 2. 1.
d Eccleſ. 7. 21
e Rom. 2. 1.
f 2 Cor. 13. 8
g Prov. 22. 1.
h Phil. 4. 8. Prov. 24. 28.
i Pſa. 101. 5.

4. To do what wee can to ſuppreſs falſ reports which are got abroad [k]. kRom.12.16

5. Beeing called by Juſtice or Charitie to ſpeak nothing but truth what ever cometh on it [l]. l Levit.19.15

6. To ſpeak charitably of all men, of whom wee know not deſerving otherwiſe [m]. Pſa.15.2. m 1 Cor.4.5.

19.Q. *What is the tenth Commandment?*

A. The tenth Commandment is, **Thou ſhalt not covet**, &c. 10.*Comman.*

20.Q. *What is here forbidden?*

A. Herein is forbidden,

1. All firſt Motions in the minde unto ſin againſt the ſecond Table ſpringing from original ſin, though no conſent bee yielded to them [n]. n Rom. 7. 7.

2. All inordinate coveting and deſiring, that which is another mans [o]. o Ezek.33.31

3. All greedie hunting after the riches, pleaſures, honors and profits of this world [p]. p Ezek.22. 12.

4. All envying other mens Wealth and Proſperitie [q]. q Prov.23.17

5. All over-carefulneſs and diſquietneſs in our mindes, for more, when wee have food and raiment [r]. r 1 Tim.6.8.

21.Q. *What is herein commanded?*

A. Herein wee are commanded,

1. To keep our verie hearts free from the firſt motions of ſin [ſ]. ſ Pſa.66.18.

2. To covet nothing that belong's unto other men [t]. t Heb.13.5.

3. To bee truly contented with our own eſtate.

4. To rejoice in the welfare of our neighbors, exerciſing our ſpirits in holie motions [u]. u Rom.12.15 1 Theſſ.5.16

22.Q. *Give the ſum of this ſecond Table?*

A. The ſum of this ſecond Table, is this, **Thou ſhalt love thy Neighbour as thy ſelf** *.

* Mat.22.39.

23.Q. *Why doth Chriſt ſaie, This is like the firſt and great Commandment, that is the firſt Table?*

A. Chriſt doth ſaie, This is like the firſt and great Commandment, *Thou ſhalt love the Lord thy God*, &c. Becauſ

1. It is like for qualitie, for though God muſt bee loved above all, yet muſt wee love our neighbour as truly as wee love God.

2. It is like for reward and puniſhment; God will reward him that love's his neighbor, and puniſh him that love's not his neighbour, as if it were his own caſe x.

x Mat.25.45.

The Concluſion of the Doctrine of the COMMANDMENTS.

1.Q. *Give mee the ſum of both Tables?*

A. The ſum of both Tables may bee this.

1. **In all tenderneſs of heartie love, to bear an humble, awfull and devout reſpect unto God alone; 1. His Majeſtie. 2. His Preſence. 3. His Name. 4. His Service.**

2, **To expreſs our love unto our neighbour, in yielding due reſpect unto 5. His Dignitie. 6. His Perſon. 7. His meet Help. 8. His Goods. 9. His good Name. 10. With an entire Heart.**

2.Q. *Is everie man bound unto a conformitie unto the Law conteined in theſe two Tables?*

A. Everie

A. Everie man is bound to uſe the Law of theſe two Tables, as a rule of Righteouſnes, becauſ the tranſgreſſion thereof is ſin [a]. a 1 Joh. 5. 3.

3. Q. *Are you able to fulfill this Law?*

A. No man upon earth was ever able perfectly to keep this Law, except *Adam* whilſt hee was in this ſtate of innocence; and our Saviour Chriſt, who was both God and man; therefore everie meer ſon of *Adam* is in the ſtate of damnation through the guilt of his ſin by the tranſgreſſion of this Law [b]. b Rom. 3. 10. & 23.

4. Q. *How manie kindes of ſin are there?*

A. There are two kindes of ſin, 1. Original. 2. Actual.

5. Q. *What is original ſin?*

A. Original ſin is a natural corruption derived from *Adam*, wherein all men are conceived and born, and thereby beeing deprived of all goodneſs, are made averſ from the whole Law of God [c]. c Pſal. 5. 15. Rom. 7. 18.

6. Q. *How may this ſin bee diſcovered?*

A. The ſinfulneſs of this ſin may bee diſcovered by three things eſpecially,

1. It is the ſeed of all ſin [d]. d Rom. 5. 12.

2. It defileth the whole man [e]. e Rom. 7. 17.

3. It never ceaſeth ſo long as man liveth, to tempt him to ſin [f]. f Rom 7. 14.

7 Q. *What is actual ſin?*

A. Actual ſin is the fruit of original ſin, finiſhed in evil thoughts [g], wordsh, and deeds [i]. g Gen. 6. 5. h Mat. 12. 36. i 2 Tim. 4. 18

8. Q. *How manie waies is this ſin perfected?*

A. This ſin is finiſhed three waies;

1. By omiſſion, in omitting that good wee ſhould do.

2. By commiſſion, in committing the evil wee ſhould not do.

3. By evil performance of that wee ſhould do.

9.Q. *What puniſhment is due for ſin, or the breach of this Law?*

A. The puniſhment due for the leaſt ſin or tranſgreſſion of this Law, though but in thought, or inclination, is God's eternal curſ, which is everlaſting death, both of bodie and ſoul in hel-fire, the torments whereof are unconceivable, without end or eaſ[k].

k Rom. 5.12. Mat.25.46.

10.Q. *Is it not injuſtice that ſo great a puniſhment ſhould bee inflicted for the leaſt ſin?*

A. It is verie juſt and right, for the Lord to adjudg the verie leaſt ſin to hel-fire, becauſ his mark which is perfect Holineſs, ſet upon man in his Creation, is removed, and the divel's mark made upon the ſoul of the ſinner, for which it is juſt, that the divel, and not God ſhould have ſuch a ſoul.

11.Q. *This being thus no man can bee ſaved?*

A. Therefore wee are not to exſpect Juſtification or ſalvation by this Law, but wee are by the light thereof to diſcover all our ſins, that wee maie mortifie the ſame by repentance, thereby to bee made capable of redemtion from this curſ, applying the meritorious death of Chriſt crucified, as a ſufficient ranſom and atonement for us, apprehended by a true livelie ſaving and juſtifying Faith in the Promiſſes of the Goſpel [l].

1 Gal.3.13. 1 Joh.3.16.

12.Q. *Give this more briefly?*

A. Briefly by the Law there is nothing but condemnation, but in the Goſpel by a right application of the merits of Chriſt Jeſus in his Death and Paſſion, there is ſalvation.

[a] *Speranda*, or, [b] *Petenda.*

That is,

AN INTRODUCTION OF The Doctrine of HOPE:

The third main Principle in the LORD'S-PRAIER.

An Introduction unto the Explanation of the LORD'S-PRAIER.

a *Speranda*, are things to bee hoped for. b *Petenda*, are things to bee praied for.

1. Q. *How are thoſe two former Principles, Faith, and Charitie, or Obedience, with which wee have had to do formerly, chiefly ſtrengthned and increaſed in a Believer?*

A. Faith, and Charitie, or Obedience, are chiefly ſtrengthened, and increaſed in everie Believer; By

1. Praier.

2. Reading, preaching, hearing, meditating, and practiſing of the Word.

3. Receiving of the Sacraments, for if theſe were well attended, wee ſhould not bee wanting in believing, nor in works of Righteouſneſs and Mercie.

2. Q. *What is Praier?*

A. Praier is a calling upon God by Faith, wherein wee give thanks for benefits receiD 4 ved,

ved, and desire of God alone in the name of Christ those things wee may hope for [a].

a Rom.10.13, & 14. Phil.4.6.

3.Q. *What may wee hope for?*

A. Wee may hope for those things which are necessarie for God's glorie, and our comfort [b].

b Act.24.24, 25.

4.Q. *What need is there to praie, seeing God's Decree is immutable, and hee hath promissed all good things unto them that believ in him?*

A. Although God's Decree is immutable, and hee hath promissed all things necessarie unto those that believ in him; Nevertheless how much soever wee are in God's favor, so much the more have wee need to praie,

1. To unload our cares into God's bosom [c].

c 1 Pet.5.7.

2. To paie the dutie wee ow unto the Lord [d].

d Psa.50.15.

e Mat.7.7.

3. To obtein his blessings promissed [e].

4. To renew our Assurance of the pardon of our sins daily interrupting us through our weakness [f].

f Jam.5.16. Mat.26.41.

5.Q. *When is the time to praie?*

A. At all times there is a time of Praier; but especially,

1. All times when the Church command's [g].

g Act.3.1.

2. At the least everie Morning and Evening [h].

h Psa.55.7.

3. When wee enter upon anie business, also before, and after meals [i].

i 2 Thess.5. 17.

4. When good motions, and occasions, or necessities, but especially troubles do require [k].

k 1 Tim.4.5. Jam.5.13.

6.Q. *How many things ought wee to bee carefull of in Praier?*

A. In Praier wee ought to bee carefull of five things, 1. That

1. That wee praie to God alone through Chriſt Jeſus l. l Jam.1.5.

2. That wee bee inwardly touched with that wee praie for m. m Mar.11.24

3. That our Petitions bee grounded upon God's Promiſſes n. n Mat.21.22.

4. That wee bee not wearie of Praier o. o Luke 18.1.

5. That wee praie according unto that rule God himſelf giveth p. p Luke 11.2.

7.Q. *How, and according unto what Pattern ought wee praie?*

A. Wee ought to praie in and after that Pattern Chriſt himſelf taught us.

8.Q. *Repete the ſame?*

A. The Praier which our Saviour left unto his Church, is this,

Our Father which art in Heaven. The Preface.

1. **Hallowed bee thy Name.** The Supplication.
2. **Thy Kingdom com.**
3. **Thy Will bee don in Earth, as it is in Heaven.**
4. **Gibe us this daie our dailie bread.**
5. **And forgibe us our treſpaſſes, as wee forgibe them that treſpaſs againſt us.**
6. **And lead us not into tentation, but deliber us from ebil.**

For thine is the Kingdom, the Power, and the Glorie, for ever. Amen. The Concluſion.

9.Q. *How manie parts are there in this Praier?*

A. In this Praier are three parts,

1. An Invocation.
2. A Supplication.
3. A Concluſion.

The

The first Part of the LORDS-PRAIER.

1. Q. *Rehearse the first part of this Praier which you call the Invocation?*

A. The first part of the Lord's Praier, called the Invocation, is this, **Our Father which art in Heaven.**

2. Q. *What doth this Invocation or Preface teach you?*

A. In this Invocation or Preface, I am taught the necessitie of Preparation, before Praier, otherwise wee shall bee readie to offer the Sacrifice of fools r.

r Eccles. 5. 1.

3. Q. *Why do you call God Father?*

A. God is called Father, becaus

1. As wee are men and creatures, hee hath made us.

2. As wee are Christians, God is becom our Father in his son Christ Jesus s.

s Joh. 16. 23.

3. Hee is readie as a loving Father to hear them that call upon him.

4. Q. *Why do you saie* our *Father, not* my *Father?*

A. It is said *our* Father, not *my* Father, becaus herein is implied,

1. A Proprietie, God is *our* Father.

2. A Communitie, wee are all *his children.*

And therefore it is our dutie, to praie for all other the children of God, as well as our selvs.

5. Q. *Why is there added in the Preface,* Which art in Heaven?

A. **which art in Heaven**, is added, becaus

1. The Majestie and Glorie of God is in the

the third Heaven moſt manifeſted, to Chriſt, and the holie Angels, and the ſouls of the righteous, it beeing his moſt glorious throne t. t Act. 7. 49.

2. To diſtinguiſh him as from our naturall fathers, ſo from falſ gods.

3. To ſhew his great power over all that are on earth: Hence wee muſt learn to praie unto him in all Reverence and Humilitie, as a moſt glorious and heavenlie Father.

6. Q. *What uſe do you make of all theſe?*

A. From all theſe, **Our Father which art in Heaven.**

1. When I conſider God's fatherlie goodneſs, I am perſuaded to love him.

2. When I think upon God's heavenlie Majeſtie, I am bound to walk reverently before him.

3. When I remember both together, I reſolv for ever to put my whole truſt in him.

The Supplication in the *Lord's-Praier.*

1. Q. GO *on unto the Supplication?*

A. The Supplication follow's thus, **Hallowed bee thy Name, &c.**

2. Q. *How manie Petitions are there herein?*

A. Herein are ſix Petitions, wherein

1. The three former concern the glorie of God.

2. The three later concern our neceſſities.

The three firſt PETITIONS.

1. Q. LEt *mee hear the three firſt Petitions?*

A. The three firſt Petitions are theſe,

theſe, **Hallowed bee thy Name. &c.**

2.Q. *What is deſired of God in theſe three Petitions?*

A. In theſe Petitions, the Lord God our heavenlie Father is deſired to ſend his grace unto us, and unto all people.

3.Q. *What is the firſt Petition?*

1.*Petition.* *A.* The firſt Petition is, **Hallowed bee thy Name.**

4. Q. *VVhat is deſired of God in this Petition?*

A. In this Petition it is deſired, that God may bee worſhipped, and his holie name glorified in the uſe of

1. His Titles.
2. His Attributes.
3. His Word.
4. His Works.
5. His Service u.
6. His Ordinances.

u Exod.20.7.

5.Q. *What is the ſecond Petition?*

2.*Petition.* *A.* The ſecond Petition is, **Thy Kingdom com.**

6.Q. *What is the meaning of this Petition?*

A. The meaning of this Petition is, That

* Mar.22.33. 1. Wee may truly ſerv God aright *.

x 1 Tim.2.4. 2. The number of true believers may bee daily increaſed x.

y 2 Theſſ.3.1, 3. The Kingdom of Grace may bee enlarged y.

z Rev.6.10. 4. The Kingdom of Glorie may bee haſtened z.

7.Q. *What is the third Petition?*

3.*Petition.* *A.* The third Petition is; **Thy will bee don in Earth, as it is in Heaven.**

8.Q. *What is the meaning of this Petition?*

A. The

A, The meaning of this Petition is, that I my ſelf, and all the people of God upon earth, may do God's will, as the holie Angels, and bleſſed Spirits in Heaven do, that is,

1. Wittingly, not in ignorance, but grounding our Obedience upon knowledg.
2. Fully and wholly, not neglecting anie part.
3. Sincerely, with integritie of heart, not for any by-reſpects.
4. Chearfully, with readie mindes.
5. Speedily, without delaie.
6. Humbly, without pride.
7. Earneſtly, zealouſly and couragiouſly, without dauntedneſs.
8. Conſtantly, unto the end, without wavering.

Thus do the holie Spirits do God's will, and wee praie that wee maie do it ſo, or in like manner.

The three later Petitions.

1.Q. *Rherſ thoſe three Petitions which concern our ſelvs?*

A. The three Petitions which concern our neceſſities, are theſe, 4. **Gibe us this date our dailie bread.** 5. **And forgibe, &c.**

2.Q. *What is deſired in theſe Petitions?*

A. In theſe Petitions it is deſired, that God would bee pleaſed to ſend us all things needfull, both for our ſouls and bodies.

3.Q. *What is the fourth Petition?*

A. The fourth Petition is, **Gibe us this date our dailie bread.** 4. *Petition.*

4.Q. *What*

4. Q. *What is desired in this Petition?*

A. In this Petition it is desired that God would bee merciful unto us, in bestowing all things upon us, necessarie for this life present, and therefore wee do but ask for bread, and for this daie.

5. Q. *What is the fifth Petition?*

5. *Petition.* *A.* The fifth Petition is, **Forgive us our trespasses as wee forgive them that trespass against us.**

6. Q. *What is desired in this Petition?*

A. In this Petition it is desired, That God would bee mercifull unto us, and forgive us our sins and trespasses against his laws, as wee do from the heart forgive men's offenses committed against us.

7. Q. *What is the sixth Commandment?*

6. *Petition.* *A.* The sixth Petition is, **And lead us not into tentation, but deliver us from evil.**

8. Q. *What is herein forbidden?*

A. Herein it is desired, that the Lord would pleas to save and defend us, from all dangers of bodie and soul, and that hee would keep us from all sin and wickedness, and from all our spiritual enemies, the World, the Flesh and the Divel, and from everlasting Death and Damnation.

The Conclusion of the LORDS-PRAIER.

1. Q. *WHat is the third part of the Lord's-Praier?*

A. The third part of the Lord's-Praier, is the Conclusion, in these words, **For thine is the Kingdom, the Power, and the Glorie, for ever Amen.**

2. Q. *Why*

2. *Q. Why is this Concluſion added unto the ſix Petitions?*

A. The Concluſion is added as a reaſon of all the Petitions, to ſtrengthen our Faith, in God, that hee is both able and willing, to grant all our requeſts, made unto him in the name of Chriſt, and therefore in the end wee put to a note of confidence, and ſaie, *Amen.*

3. *Q. What is the meaning of this word* Amen?

A. This word *Amen* ſignifieth

1. An Aſſent in the underſtanding.
2. The Deſire of the heart.
3. An aſſured Faith.

[a] *Celebranda:*

a *Celebranda*, are things to bee ſolemnized by an aſſemblie of people.

OR.

The Doctrine of the Sacraments explained.

An Introduction to the Doctrine of the SACRAMENTS.

1. *Q. You ſaid, that the third means of ſtrengthening and increaſing Faith, is by receiving the Sacraments; What is a Sacrament?*

A. The third means of ſtrengthening and increaſing Faith, is the receiving of the Sacraments. A Sacrament is a divine Inſtitution of the new Teſtament, wherewith the promiſſes of the Goſpel, are by outward and viſible

ſible ſigns, repreſented, conveied and applied unto believers.

2.Q. *How manie parts are there in a Sacrament?*

A. In a Sacrament there are two parts,

1. An outward and viſible ſign.
2. An inward and ſpiritual Grace.

3.Q. *How many Sacraments hath Chriſt ordeined in his Church?*

A. Chriſt hath ordeined two Sacraments in his Church,

1. Baptiſm.
2. The Lord's Supper.

Of Baptiſm.

1.Q. *WHat is the outward and viſible ſign in Baptiſm?*

A. The outward and viſible ſign in Baptiſm is Water, *wherein*, or *wherewith*, the Perſon that is preſented to the Church is dipped or ſprinkled, *In the Name of the Father, the Son, and the holie Ghoſt.*

2.Q. *What doth Water in Baptiſm ſignifie?*

A. Water in Baptiſm doth ſignifie the blood of Chriſt ſhed upon the Croſs [a].

a Rev.1.5.

3.Q. *What is the inward and ſpiritual grace therein ſealed to everie believer?*

A. The inward grace therein ſealed to everie believer, is

1. A death unto ſin.
2. A new birth unto Righteouſneſs.

Therefore it is called, The Sacrament of Regeneration or Repentance [b].

b Tit.3.5.

4.Q. *How is our new birth or ſanctification ſealed unto us in Baptiſm, ſeeing wee finde ſin remain's after Baptiſm?*

A. Though

A. Though ſin remain's after Baptiſm, yet thereby the guilt thereof is ſo taken away in everie Believer, that it ſhall not bee imputed, but the ſtain of ſin is not clean taken away [c], but is daily more and more waſhed by the virtue of the blood of Chriſt, applied by faith.

c Rom. 6. 6.

5. *Q. What is required in perſons to bee baptized?*

A. In perſons to bee baptized, there is required,

1. Repentance, in turning from ſin.
2. Faith, in turning to God.

6. *Q. What is Repentance?*

A. Repentance is an averſion from ſin, and a converſion to God.

7. *Q. Wherein ſtandeth true Repentance?*

A. True Repentance ſtandeth in three things,

1. Heartie confeſſion of ſin.
2. Unfeigned contrition of heart.
3. Holie Reformation of life.

8. *Q. Why are Infants baptized which have neither knowledg to repent, nor faith to believ?*

A. Infants though they have neither knowledg to repent, nor faith to believ, as they are of believing Parents, are within the compaſs of the Covenant of Grace, and therefore it is moſt fit they ſhould have the ſeal of the Covenant, as had the children of the Iſraëlites in their Circumciſion.

Of the Lord's Supper.

1. *Q.* *What is the ſecond Sacrament in the new Teſtament?*

A. The ſecond Sacrament in the new Teſtament is the Lord's Supper.

2. *Q. Why was this Sacrament ordeined?*

A. This Sacrament was ordeined,

d 1 Cor. 11. 24. 1. For a continual remembrance of the Sacrifice of Christ's death [d].

2. For a seal and assurance of the benefits which wee receiv thereby.

3. *Q. What is the outward sign therein?*

A. The outward sign therein is bread and wine; together with the actions of taking, blessing, breaking, pouring forth, giving, receiving, eating and drinking.

4. *Q. What is the inward part or thing signified?*

A. The inward part or thing signified, is the bodie and bloud of Christ, which are verily and indeed received of the faithfull in the Lord's Supper.

5. *Q. What are the benefits of receiving the Lord's Supper?*

A. The benefits of receiving the Lord's Supper are the strengthening and refreshing of our souls, by the bodie and blood of Christ crucified, as certainly as our bodies are by the bread and wine.

6. *Q. Do all that com to the Lord's Table partake of this benefit?*

A. The benefit redound's but onely unto worthie receivers.

7. *Q. What is required to make us worthie Receivers?*

A. Five things are requisite to make us worthie Receivers.

1. A reverent estimation of this blessed Sacrament in discerning the Lord's bodie, by putting a difference betwixt the Lord's Ta-

e 1 Cor. 11. 29 ble, and our own tables [e].

2. Faith, whereby wee must verily believ, that

that God delivered up Jeſus Chriſt to death for us, as well as anie others.

3. Wee muſt throughly ſearch our waies, and humble our ſelvs for all our ſins, purpoſing to lead a new life.

4. Charitie towards all men, forgiving even our enemies for God's ſake.

5. Love of God, praiſing and giving of him thanks for giving his Son unto us.

Who ever want's anie of theſe is an unworthie receiver.

8. Q. *Is it ſufficient when wee finde our ſelvs defective in anie of theſe particulars to refrain the Lord's Table?*

A. It is not ſufficient when wee finde our ſelvs deficient in anie of theſe particulars, to refrain the Lord's Table, but wee muſt forthwith humble our ſelvs, and uſe all means that wee may becom worthie receivers.

9. Q. *How may a man know whether hee hath theſe things or no?*

A. By examination a man may know whether or no, hee is fitted in theſe particulars.

10. Q. *What is examination?*

A. Examination is a ſearching of all our waies, bewailing what is amiſs, and begging pardon for the ſame, with a full and perfect reſolution to amend.

11. Q. *How may a man becom a worthie receiver?*

A. A man may becom a worthie receiver by rightly obſerving three things,

1. What is to bee don before receiving.
2. What is to bee don in receiving.
3. What is to bee don after receiving.

12. Q. *What is to bee don before receiving?*

A. Before receiving it is requiſite, that a man examine himſelf,

1. Whether or no hee hath truly repented of all his former ſins, and forſaken them.

2. Whether or no hee hath a ſtedfaſt reſolution to lead a new life.

3. Whether or no hee hath a livelie Faith in God's mercie though Chriſt, with a thankfull remembrance of his death.

4. Whether or no hee bee in love and charitie with all men.

And upon this examination ſo to order himſelf according to Chriſtian Doctrine, that hee may becom a worthie Receiver.

13. Q. *How may a man examine his Faith and Repentance?*

A, A man may examine his Faith, and his Repentance by two inſeparable fruits thereof.

1. His killing of all ſin in him, and his perfect reſolution and endeavour to keep it under.

2. His earneſt and fervent love towards God and man.

14. Q. *Wherein ſtandeth our love towards God?*

A. Our love towards God ſtandeth, in eſteeming and prizing him, his will, his word and ordinauce, and his ſervants above all things elſ.

15. Q. *Wherein ſtand's our love towards man?*

A. Our Love towards man ſtand's,

1. In affection of the heart, when it is the ſame towards our neighbour that it is towards our ſelvs,

1. Void of malice, hatred, envie, *&c.*

2. Deſirous of our neighbour's good as our own.

2. In

2. In words, by good counſel, Inſtruction, Direction, Admonition, Exhortation, Reproof, *&c.*

3. In Action.

1. In doing good unto others, as our ſelvs.

2. In keeping away hurt from them as from our ſelvs.

16. Q. *What ſhall hee do that upon examination findeth not theſe things in himſelf?*

A. Hee that upon examination findeth not theſe things in himſelf, may not keep away from the Lord's Supper, for this were a provoking of God's wrath; neither can hee com unto it without offending the Lord in a high Degree.

17. Q. *What is to bee don in this caſe?*

A. In this caſe hee muſt humbly ſue unto God for pardon of all his ſins, and to break his hard heart, that hee may melt into tears for them, and conſtantly to conform unto his Commandments, and if there bee any diſſention, hee muſt go and bee reconciled to his brother.

18. Q. *What is to bee don in receiving the Lord's Supper?*

A. In the receiving of the Lord's Supper, by ſeeing and receiving the outward ſigns, we are to remember the inward graces of God towards us.

19. Q. *What are theſe graces?*

A. Theſe graces are

1. The Lord's giving of his Son Chriſt Jeſus to die for us, ſet forth by the Miniſters, taking of the bread and wine, breaking, pouring out, and offering them to us all.

2. Our

2. Our near union unto Christ, and how wee have all our spiritual food from him, set forth by our taking, eating, drinking, and our inward digesting the bread and wine, that becometh nourishment unto us.

3. That near union which God hath made by Christ, betwixt him and all the faithfull, set forth in the same bread, beeing made of many grains of corn, and the same wine being made of many Grapes.

20. *Q. What is to bee don after receiving?*

A. After receiving wee must meditate of the Covenant of new Obedience, renewed with the Lord by this Sacrament, that wee may bee more carefull to perform the same, and to flee sin and vice all the daies of our lives, in all things conforming our selvs to the will of God.

FINIS.

COurteous Reader, the Autor beeing abſent from the *Preſs*, the *Printer* hath not obſerved his Inſtructions, in putting the Anſwers unto the 91 *Primarie Queſtions* into an Engliſh Character, according to his *Direction*: Wherefore hee is inforced to acquaint thee with them in manner following.

The Anſwers unto the 91 Primarie Queſtions in this Catecheſm, are theſe:

In the Præcognita, *Q.*1,9,10.
In the Introduction unto the Creed, *Q. all.* 4. Q.1,2,3,4.
In Chriſts Humiliation, Q.7,8,16,17,22,23.
In the ſecond general Part of the Creed, Q.1. *to* 4,16,17,19, 20,21,22.
In the Introduction to the Decalogue. Q.1,5,14,15,16,19.
In the firſt Table, Q.1,2,3,6,7,8,11,12,13,18,19,20,30. 32,33.
In the ſecond Table, Q.1,2,3,6,7,10,13,16,19,22.
In the Concluſion to the Commandements, *Q.* 1,9,10,12.
In the Introduction unto the Lords Praier, *Q.*3,8,9.
In the firſt Part of the Lords Praier, Q.1.
In the Supplication in the Lords Praier, *Q. all.* 2. Q.1,2.
In the three firſt Petitions *in the Lords Praier*, *Q.* 1,2,3,5,7.
In the three later Petitions *in the Lords Praier*, Q.1,2,3,5,7.
In the Concluſion of the Lords *Praier*, *Q.*1.

All theſe Numbers are to bee underſtood inclusively.